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Appliances; XXIII, the Dura and the Sinuses; XXIV, Cerebral Embolism, Hemorrhages and Thrombosis; XXV and XXVI, the Spinal Cord and its Morbid States; XXVII, Sensory-Motor System; XXVIII, Cerebro-Spinal Axis; XXIX, the Neuraxis Diagnostically Viewed; XXX, Outline of Cerebral and Spinal Nerves and Their Relation to Nervous Diseases; XXXI, Virile Reflex and Its Symptomatic Value in Practice; XXXII, Aphasia Defined and Recorded; XXXIII and XXXIV, the Medico-Legal Aspect Illustrated in the Case of William T. Bevin; XXXV, Neural and Psycho-Neural Aspects of Surgical Practice; XXXVI, Nutrition and Conservation of Neurones.

The book is illustrated with the same diagrams which are used in lecture rooms, and the style is rather that of the speaker in the amphitheater than the author confined in his study. We have obviously to deal with a man who is at home in his specialty but who cares little for literary finish or the external appearance of his book. The typography is imperfect, and the proof-reader did not attend to his work properly. Letters are broken off and Greek words are repeatedly misspelled. We notice for instance "struments" for "instruments" (page 117) and "thenos" for "sthenos" (strength) (pages 13-14). The man who made the makeup began both the Introduction and the first chapter on the left-hand page of the book.

The book will be useful to the students of Professor Hughes and other neurologists who have acquired sufficient knowledge to overlook the shortcomings of the book which are mostly of an external nature. It would be highly desirable that the book should be republished by some medical publishing house which could properly attend to its makeup.

EMPIRICAL ESSAYS. By the Author of *Unthinkables*. Edinburgh: George A. Morton. 1904. Pp. 187.

The anonymous author of this book apparently belongs to theosophical circles that shake off the crudities of its common beliefs and try to work out a higher world-conception in the direction of the New Thought movement. His essays are on four subjects.

The first one is entitled "Rome, Jerusalem and an Ideal," and in it he comes to the conclusion that we need no capital city of our faith; that the only metropolis required for a religion which believes in the fatherhood of God, the words of Jesus, an unworldly life, the service of God, etc., would be the "City of Mansoul."

The second article on "The Ten Commandments" is characterised by the following conclusion:

"It stands to reason that a Code given thousands of years ago to a barbarous nation, a Code which condemns image-worship, but has no word of reprobation for drunkenness, lying, or impurity as such, is inadequate

and unsuitable to the moral requirements of a civilised English community at the present day. And its place should be taken by the Eight Beatitudes, supplemented by the Two Commandments which received the sanction of Christ, and the Golden Rule. All the rest, as Hillel said, is but commentary."

The third article, entitled "Karma and Reincarnation," insists on the fact that early Christianity must have accepted the doctrine of reincarnation, for Christ declares that Elijah had appeared in John the Baptist, and the gnostic book *Pistis Sophia* shows that this was the current belief among the early Christians. The fourth essay on the "Higher Agnosticism" tries to supplant the common negativism among liberal circles by a better, truer, and more thoughtful view.

As to theosophy, to which our author devotes considerable attention in the third essay, he sums up his views in the question, "What, then, shall our attitude be towards theosophy as a whole?" and its answer:

"Beyond all doubt, ninety-nine intelligent persons out of a hundred would be inclined to condemn the entire system offhand, one part of it having been seen to be so palpably at variance with the laws of evidence.... But, let us in fairness ask ourselves, is it necessary to reject every theory of the system called Theosophy because of a few foolish statements made in connection with one particular aspect of it? In all seriousness, I do not think it is. We do not treat other systems with such rigor, be they philosophical or religious. No one thinks it incumbent on him to repudiate Christianity as a tissue of delusion and imposture because many of the doctrines put forward in its name are an outrage upon common sense."

THE PHILOSOPHY OF HOBBS, IN EXTRACTS AND NOTES COLLATED FROM HIS WRITINGS. Selected and arranged by *Frederick J. S. Woodbridge*. Pp. xxxvi, 391. Minneapolis: The H. W. Meson Co., 1903.

This volume of extracts from the writings of Hobbes is to be welcomed as an incentive to the direct study of a master both of thought and of style. It includes Chapters 1-6 of the "Elements of Philosophy Concerning Body" and Chapters 1-18, 31, and 43 of the "Leviathan"; and it adds to these, as supplements or as footnotes, most of chapter 25 ("Of Sense and Animal Motion") of "Concerning Body"; Chapter 2 of "Human Nature," Chapters 1-3 of "Philosophical Rudiments Concerning Government and Society"; and a series of extracts formulating Hobbes's doctrine of causation from Chapters 9, 10, and 26 of "Concerning Body"; besides many shorter extracts mainly from the works already named.

The re-publication of the first part of "Concerning Body" is of real significance, for these chapters constitute a vigorous contribution to the doctrine of scientific and logical method, and they are not otherwise accessible except in the many-volumed Molesworth edition of Hobbes. The re-